

N^o. 11.
A
SERMON
Preached before the
QUEEN,

At St. JAMES's Chapel,
On November the 5th. 1705.

BY
GEORGE SMALRIDGE, D. D.
MINISTER of the New-Church
in WESTMINSTER.

Publiſh'd by Her Majesties Special Command.

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Printed for Tho. Bennet, at the Half-Moon in St. Paul's
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MATT. X. 16.

*Behold I send you forth as Sheep in the
midst of Wolves ; be ye therefore Wise
as Serpents and Harmless as Doves.*

TH E Holy Evangelist has given us, in
this Chapter, an Authentick Copy of a
Commission, which issued from the
Highest Authority ; which convey'd the fullest
Powers that were ever granted to any of the Sons
of Men ; which was not to be executed without
the utmost Difficulty and Danger ; but was ac-
companied with such Instructions, as, if duly ob-
serv'd, would render all Difficulties superable,
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and be a sure Guard against all Dangers. This Commission was given to the Apostles by our Saviour, *The Blessed and Only Potentate, the King of Kings, and Lord of Lords* : Its Purport was to rescue not One People or Nation, but the Whole Race of Mankind, from a State of the most abject and wretched Slavery ; to put an end to the Tyranny of a proud and cruel Usurper ; and to establish the Kingdom of God upon Earth. Such a Design as this, which threaten'd an entire Overthrow to the Dominion of Satan, would be sure to meet with all the Opposition, that the Fury of Hell could raise against it : and tho' from the Success of it, Men might promise to themselves the most perfect Liberty, and an Affluence of the greatest Blessings, yet They were grown so much in love with their Chains, and were so insensible of their true Interest, that They also would unite all their Forces to stop the Progress, to defeat the Enterprize, and to outrage the Persons of Those, who came for their Deliverance. The Message, which the Apostles were to carry into All Places, whither they were to go, was, *Peace upon Earth, and Good Will towards Men* : but the Entertainment they were every where to look for, was Hatred, Persecution, and Death. They must not hope, that the Sacredness of their Character, and the Majesty of Him, by whom they were

were sent, would secure them from Indignities and Wrongs: for they were to represent a Despis'd, Insulted, and Persecuted Master: and from the Reception which He had found, might plainly foresee, what sort of Treatment They were to expect. *The Disciple, he tells them, is not above his Master, nor the Servant above his Lord: It is enough for the Disciple, that he be as his Master, and the Servant as his Lord.* Naked, and Unarm'd they were to expose themselves to the Rage of a Stiff-neck'd, Hard-hearted, and Merciless People: against such they are taught to Provide, they are allow'd to Use no other Arms, than Wisdom and Innocence.

Behold I send you forth as Sheep in the midst of Wolves; be ye therefore Wise as Serpents, and Harmless as Doves.

The Wisdom of the Serpent might seem to include in the Notion of it, some Degrees of Subtilty and Guile: The Simplicity of the Dove might be thought to intimate some Defect of Wariness and Prudence: Our Saviour therefore requires such a Temperature of Both, that what was wanting in Either might be supplied from the Superabundance of the Other; so that from their Conjunction might result perfect Wisdom, free from all Guile; and a well-guarded Innocence, without the least mixture of Indiscretion.

Higher Degrees of Wisdom and Integrity were requisite in the Apostles, than are absolutely necessary to every Disciple of Christ: for They were to lay the first Foundations of that Church, against which *the Gates of Hell were never to prevail*; and Their Eminence in Wisdom and Virtue would, in a great measure, prevent the Mischief, that might redound to our Holy Faith from any Defect of the like Qualifications in those Christians, who should come after them: but, since the Church of God in all Ages is best Preserv'd by the same methods, by which it was at first Established, the same Qualifications of Prudence and Innocence, which were necessary for the Planting of Christ's Church, are, tho' in more scanty proportions, still requisite for its Support and Maintenance. But neither are Equal Measures of these Graces at this time requir'd in All Christians: Much less Detriment would ensue to the Church of God from the want of either of these in Private Persons, who are only to adorn It with their Lives, than from the like want in Pastors, who are to guide It by their Vigilance, or in Magistrates, who are to protect It by their Authority: And therefore larger proportions of Wisdom and Integrity are requir'd in Princes, who are *to go out and come in before God's People*, than are necessary in those, who being plac'd under

der their Government, reap the Benefit of their Wise and Just Administration: A more plentiful share of God's *Urim* and *Thummim*, Brightness of Understanding, and Perfection of Virtue, ought to rest upon his *Holy Ones*, who are by their Doctrine and Example to teach Jacob God's Judgments, and Israel his Laws, than are of necessity requir'd in Those, who are to seek the Law at their Mouths: But tho' higher Degrees of Wisdom and Innocence are requir'd in Some Christians, than in Others, yet the Duties themselves are not appropriated to Any Orders of Men: All who are numbred among the Sheep of Christ, All who are in the midst of Wolves, are concern'd in this wholesome Advice of our Saviour, *Be ye Wise as Serpents, and Harmless as Doves.*

Were Wisdom and Innocence so closely link'd together, that they were never to be found asunder, or were they Singly sufficient to the purposes of Life, so that there was little or no harm from their being Separated, this Precept of our Saviour would be less necessary: But the Ill Consequences of their Disunion, the Expediency of their Conjunction, and consequently the Necessity of our observing this Precept of our Lord, will evidently appear, if we take a View.

I. Of

I. Of the great Mischiefs that arise from the want of Wisdom in those that are Harmless.

II. Of the still greater Mischiefs that arise from the want of Innocence in those that are Wise.

III. Of the mighty Advantages that result from our being at the same time both *Wise as Serpents and Harmless as Doves*.

Of these Heads I shall first speak in General, tho' not without an Eye all along to Our Enemies of the *Church of Rome*; to whom I shall afterwards more Particularly apply what shall have been delivered.

First then, Let Us take a View of the great Mischiefs that arise from the want of Wisdom in those that are Harmless.

There is so near an Affinity between Wisdom and Goodness, that, according to the Notions of the Moralists, Prudence is an Essential Ingredient of every Virtue; and even according to the Language of Holy Writ, which is much more to be depended upon, Wisdom and Piety, Folly and Wickedness, are terms equivalent. But then this must be Understood rather of the Highest Perfection of Virtue, consider'd in Theory, than of those Lower Degrees of it, which are to be met with in Common Practice; for Experience
assures

assures Us, that there are many Persons, whose Hearts are Sincere and Upright, and who make it their earnest and unwearied Study to have a Conscience void of Offence, both towards God, and towards Man; of whom notwithstanding it must be confess'd, That they do not more excel others in Virtue and Piety, than they are surpass'd by others in sharpness of Wit, in subtilty of Counsels, and depth of Understanding. They have Wisdom sufficient to save their Own Souls, and to obtain Eternal Happiness in the Life to come; but they have not Circumspection enough to Espy, nor all the Dexterity, that is necessary, to Escape those manifold Dangers, to which they are expos'd in their Passage thro' a Wicked and Deceitful World. There is in them a sweetness of Nature, and tenderness of Conscience, which will not suffer them to do the least Injury to Any: Hence they are not apt to suspect any Evil Intentions in Others towards Them; and for want of this due Caution, are unprovided against the Attempts of Crafty and Ill-designing Men. They form their Judgments of Mankind, not from Observations of what is done Abroad, which these good Men seldom make, but from Reflections upon what passes within their Own Breasts, which they are much more intent upon; hence they frame a Probable Opinion of the Integrity

tegrity of Others, from what they Certainly know of their Own: and as it hath been observ'd to be a frequent Error, and very familiar with Wise Men, to measure Other Persons by the Model of their Own Abilities, and thereby often to shoot over the Mark, as supposing Men to project to themselves deeper Ends, and to practise more subtil Arts, than ever came into their Thoughts; so is it a no less frequent Mistake with very Good Men, who measure Others by the Standard of their Own Uprightness, to think of them, and to deal with them, as if they were much more Honest, than they Truly are.

There is in good Christians, so great an Hatred of all Falshood and Dissimulation, that it would not only give a deep Wound to their Consciences, but would even do a Violence to their Natures, to tell a known Lie; and thinking Others to be fram'd just as they Are, and to act upon the same Principles, as they Do, they are too liable to be impos'd upon by Men of false Tongues, and deceitful Lips: whatever is barely Affirm'd, is by them easily credited; what is vouch'd with solemn Asseverations, leaves still
less room in their Breasts for Doubt: what is confirmed by Oaths, and ratified by an Appeal to the Omniscience, and an Imprecation of the Vengeance of God, has with them all the Force
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and Credibility of a Self-evident and Mathematical Truth. And as Honest and Sincere Christians are thus apt to lay themselves open to the Practices of others by their too great Credulity, so also are they wont to discover those Secrets of their own Hearts, which might with a good Conscience be conceal'd, and which cannot without Prejudice be disclos'd, through their too great Freedom and Openness: They are so much afraid of disguising their Thoughts by Lying and Hypocrisie, that they often want that prudent Reservedness, which is no ways inconsistent with the Sincerity of a downright Honest Man, or the Simplicity of a Good Christian; they bear Testimony of themselves and of their Inward Sentiments, even in their Ordinary Conversation, as if they were to give Evidence upon their Oaths at the Bar; and deem it not sufficient to maintain the Character of their Veracity, that they speak nothing but what is True, unless they at the same time speak out All the Truth. That *Lying Lips are an Abomination to the Lord*, is an Aphorism, which never slips out of the Thoughts of these Honest and well-meaning Persons: but they are often apt to forget that other Observation of Solomon, that *a Fool uttereth all his Mind, but a Wise Man keepeth it in till afterwards*. For want of this prudent Reserve, they heedlessly incur Dangers; which, without any Prejudice to their Virtue, they

might escape, if they would but call in the Succours of Wisdom to their own necessary Defence. Where these are not call'd in, Men are apt to avoid one Extreme by running into another, which, tho' not equally Sinful, may be very Hazardous : so far are they from Revenging Injuries, as to Invite them ; so far from being Cruel, as to be Tame ; so far from Hating their Enemies, as to Cherish them ; so far from Persecuting, as not to fence and guard themselves against Persecution ; so far from using those Offensive Weapons of Force and Oppression, which the Gospel forbids, as not to make use of those Defensive Arms of Prudence and Caution, which the Soldiers of Christ are both Allow'd and Requir'd to be Expert in.

When the Wise Man adviseth Us *to search after Wisdom, to put our Feet into her Fetters, and our Neck into her Chains,* He assures Us, for our Encouragement, *That her Fetters shall be a strong Defence for Us, and her Chains a Robe of Glory.* We have seen some of the Mischiefs which happen to Virtuous Men, through want of this Defence ; and it would not be difficult to shew what farther Detriment accrues to Virtue itself, from the lack of this Ornament. For when Men, through a Natural Disposition to Goodness, are very Honest, but through a Defect of Good Understanding, are not equally Wise ;
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this Unguarded Simplicity is too apt to betray them into some little Weaknesses and Indiscretions, which may cast a Blemish both on Them, and on those Virtues, which they practise, but in an Unbecoming Manner, and with an Ill Grace: And though good Nature and Christian Charity should over-look a Few Small Faults in those, who are conspicuous for Many Eminent Virtues, yet, in an Ill-natur'd and Uncharitable World, the want of Discretion in Good Men may chance to cast a greater Blemish on Religion, than the Honour done it by their Virtue and Integrity will ever be able to wipe off.

Let any one calmly consider, how Contemptible a Figure Devotion makes, when it degenerates into Superstition; how great Mischief Zeal has done in the World, when it has wanted the Guidance of Discretion; and how often Conscientious Persons have unwittingly been made the Instruments of Men of no Conscience, to bring about their most Wicked Purposes; and he will be convinc'd of the Necessity of *adding to our Virtue Knowledge*, and of joining the *Wisdom of the Serpent to the Innocence of the Dove*.

That Prudence, which is by Our Saviour prescrib'd as the most proper Preservative against the Rage of Persecutors, is more especially necessary to guard Us of the Reform'd Religion against the

Furious Attempts, and subtle Machinations of our Sworn, Inveterate, and Implacable Enemies of the Church of Rome. If the *Wisdom of the Serpent* was therefore necessary to the Apostles, because they were *sent forth as Sheep in the midst of Wolves*; it becomes Us, who are encompass'd with the Like Adversaries, and expos'd to the Like Dangers, to arm Our selves with the Like Wariness and Precaution. We profess the same pure and undefiled Faith which the Apostles Preach'd; and as Our Reformers took especial Care, that Our Church should, as to its Doctrine, Discipline, and Worship, be Restor'd to the same State, wherein it was by the Apostles at first Constituted; so the Malice of our Enemies has farther provided, that, as to its being Hated also and Persecuted, it should be Primitive and Apostolical. I have before observ'd, how difficult it is for those, who are endued with the Simplicity of the Dove, to form adequate Notions of the exquisite Malignity of which some Men, and even some Christians are capable; Were a Good Man, who is unacquainted with the History of this Day's Conspiracy, to sit down and consider with Himself the utmost Mischief, that an Uncontrolled Malice, assisted with the Deepest Subtilty, could possibly devise, Any Imaginary Scheme of Wickedness, which such an One could
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with the greatest Stretch of Invention conceive, would, I am persuaded, fall much short of the Complicated Villainy of that Hellish Design; and although we have unquestionable Evidence of the Truth of it, yet such is it's Blackness, and so heinous it's Guilt, that it can scarce enter into the Heart of a Good-natur'd Man to believe That to be possible, which the Notoriety of the Fact leaves Him no room to doubt of. But though such Wicked Designs, before they were discover'd, could not have been suspected; yet after Repeated Deliverances from the Attempts of *Rome*, not to be suspicious of Danger from the same Enemies, would not be Charity, but Folly: not to be Awake, and upon our Guard against those, who have taken so much pains to rowse Us out of our Sleep, would be an Instance of down-right Lethargy. It is foretold indeed, that under the Gospel-Dispensation, the *Lamb shall lie down with the Wolf*; but then it is suppos'd, that the Wolf has first laid aside his Natural Fierceness, and hath left off *to do hurt, and to destroy in God's Holy Mountain*. But whilst such Ravenous Wolves retain their Savage Temper, whilst there is in them an insatiable Appetite after Blood, whilst their Mouths are continually open to devour Christ's Flock, Common Prudence will suggest to Us the Use of all Honest and Lawful Means

Means to keep Our Selves out of their reach ; and to preserve our Country from Papal Tyranny ; our Laws, our Estates, our Liberties from Papal Invasion ; our Lives from Papal Persecution ; and our Souls from Papal Superstition and Idolatry. God forbid, that We should use any Inhumane, any Unchristian Methods, even for the compassing these good Ends ; or should think All those means warrantable in the Service of the Best Cause, which our Enemies make no Scruple to use for the Maintenance of the Worst : far be from Us those fraudulent Arts, and that Spirit of Persecution, which we so heartily condemn in Them : But, if there be any thing laudable in these Our Adversaries, if any Means by Them misus'd for the Support of a False Religion, may by Us be commendably employ'd for the Advancement of the True One, let Us not disdain to be Imitators of their Wisdom, whose Wickedness We so deservedly abhor. It would add great Strength to our Cause, if We exerted our selves in Defence of our Establish'd Church, with that hearty Zeal, that unwearied Industry, and, above all, with that firm Union among Our Selves, which we cannot but Observe, Approve, and be Afraid of in our Enemies. All the jarring Parties amongst the *Romanists*, cordially agree in promoting the Interest of their Church

Church. *Franciscans and Dominicans, Jansenists and Jesuits, Seculars and Regulars*, lay aside their mutual Quarrels, and join their Forces against the Heretick, as a Common Adversary : and tho, notwithstanding their so much boasted Concord, there is after all neither Unanimity in Opinion, nor Uniformity of Rites in that Church, it must be confess'd, that there is among them an Union of Interests, which reconciles all Differences, and makes them One entire and Well-compacted Body. Thus, when the Jews were employ'd in rebuilding the Holy City, We read that their Adversaries, however Divided among themselves, were all United in Obstructing that Work. *It came to pass, saith the Sacred Historian, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites heard, that the Walls of Jerusalem were made up, and the Breaches began to be stop'd ; then they were very wroth, and conspir'd all of them together to come, and to fight against Jerusalem, and to hinder it. Nehem. 4. 7, 8.*

Against this United Strength of our Enemies We should be much better able to cope, if We were as firmly combin'd in the Defence of our Religion, as they are in Assaulting It : if Our Scatter'd Forces were brought to a Closer Order for the securing that Church, which is most vigorously attack'd by the Papists, as being by them
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known to be the strongest Bulwark against Popery. Wise was the Observation, and wholesome the Advice, which *Nehemiah* gave to the Nobles, to the Rulers, and to the rest of the People, upon a like Occasion; *The Work is great and large, and we are separated upon the Wall, One far from Another; In what place therefore ye hear the sound of the Trumpet, resort Ye thither unto Us: Our God shall fight for Us.* May our Nobles and Rulers, and the rest of our People be thus United in the defence of those Ramparts, which the Wisdom of our Lawgivers hath provided against the Assaults of Popery: May this *Great and Large Work* be carry'd on by joint Assistance, and by well-concerted Measures: May Those, who at present are *Separated too far One from Another*, draw nearer together for their Common Defence: May Every One in his Place and Station diligently labour in this necessary Work: May *God fight for Us:* and under God may Prudence be unto Us as a Weapon of Defence, against the treacherous Designs of our most Subtle, and most Pernicious Enemies.

Many and Great are the Mischiefs, which have been observ'd to arise from the want of Wisdom in those that are Harmless: but still these are Few and Inconsiderable, in comparison of those, which we propos'd to consider in the Second place

II. The

II. The Mischiefs that arise from the want of Innocence in those who are Wise.

Wisdom is the Gift of God ; in it self Useful, and by the Author of it Conferr'd on Us, for the noblest purposes ; for the discovery of Truth, and the detection of Error ; for the promoting our Temporal and our Eternal Welfare ; for procuring to Our selves and to Others all the Good things of which our Natures are capable, and for averting from Our selves and Others all the Evils to which we are liable ; for the Establishment and Preservation of Kingdoms and States, by wholesome Laws, wise Counsels, and prudent Administration. But this Talent, which is by the Author of Our Nature, and the Giver of all Grace, bestow'd upon Men for such Great and Glorious Ends, is capable of being perverted, and is by Persons destitute of that Innocence, which ought to be the inseparable Companion of Wisdom, often misus'd to the very Worst of Purposes ; for the disguising of Truth, and the palliating of Error ; for extirpating God's True Religion, and introducing a False One ; for the fomenting Schisms in the Church and Tumults in the State ; for disturbing the Peace of the World, and bringing all things into Disorder and Confusion. The pest and bane of Mankind, all the Sins which we Commit, and all the Evils which we Suffer,

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had their first Spring and Origine from that Serpent, *which was more subtle than all the Creatures that the Lord God had made*; and by Persons of the same Serpent-like Subtlety have all the Mischiefs, which have since plagued the Sons of *Adam*, been contriv'd and carry'd on. A Wise and Sober Hea-then was wont to pronounce a Solemn Curse against those, who first found out the unlucky Distinction between *Profitable* and *Honest*; and Several, who had only the Light of Reason to guide them, have judg'd it extremely scandalous, not only to Prefer Profit to Honesty, but even so much as to bring the Former into competition with the Latter: But some Persons, who call themselves Christians, and Some, who have appropriated to themselves the Holy Name of *Jesus*, have thought it a plain Indication of Weakness and Folly to forego any thing which is greatly Profitable, because it is a little Dishonest; and have laugh'd at the idle Scruples of those, who have given themselves the trouble to enquire, whether an Action be Lawful or not, after it has once appear'd Expedient.

That it is Unlawful for us to do Evil that Good may come; that we should be strictly careful, not only that the Cause we are engag'd in be Just, but that the Methods, whereby we promote it, be also Warrantable; that we should chuse rather to Suffer the Greatest Injury, than to Do the Least;
that

that to deprive another of his Just Right, and to promote our Own Gain by our Neighbour's Loss, is a more intolerable Evil than Pain, than Poverty, than Death; that we ought inviolably to do the thing which is Right, and to speak the Truth from Our Heart; that He who sweareth to his Neighbour should not disappoint him, tho' it were to his Own Hurt; that the Publick Weal is always to be preferr'd to our Private Interest; and that Every Good Man should be ready to sacrifice his Ease, his Fortunes, his Life for the Benefit of his Country; are the Principles of undeprav'd Reason, and of our most Holy Religion: but those Persons, in whom the Wisdom of the Serpent is so far Predominant, as to leave no room for the Innocence of the Dove, finding that such Maxims as these cramp them in the pursuit of their Worldly Aims, take care to shake off these cumbersome Notions; and in their stead take up a Set of Principles, which, tho' they are not so well calculated for the Good of Society, are more convenient for Private Use. That the Shortest Ways to an End are fittest to be chosen, be they never so Foul; that the Appearance of Virtue is an Advantage, but the Practice of it a Burden; that Charity ought to Begin at Home, and to End there too, are Maxims, which, tho' own'd by Few, are by Many made the Measures of their Actions.

Now, what Limits, what Stop can be put to the Hurt that may be done by Persons, who have once strongly imbib'd these Notions! by Persons, who have Policy enough to Contrive, Cunning enough to Dissemble, Insinuation enough to Persuade, Dexterity enough to Execute any Mischief; and have no Sense of Common Honesty to restrain them, no Principles of Sound Religion to controll them; or, which is worst of all, are, by the Prejudices of a False Religion, Encourag'd and Push'd on to perpetrate the greatest Villanies! The Wisdom of such Men must be the very Reverse of that Wisdom, which is from Above; it is neither Pure, nor Peaceable; neither Gentle, nor Easie to be entreated; it is Void of Mercy, and of Good Fruits; Partial and Hypocritical: In short, it is from Below, from the Old Serpent; and where ever it is found, there is Confusion, and every Evil Work. From a Wisdom thus Anti-Christian, thus Sensual, thus Devilish, there must of course issue forth Mischiefs too many to be numbred, and the less Necessary to be farther insisted on in General, because no General Discourse can give Us so just and lively an Image of the Wisdom of the Serpent, abstracted from the Simplicity of the Dove, as We may form to Our Selves by reflecting on the Wily Conduct, the Subtle Intrigues, and the Refined Policy of the Church of *Rome*. The

The Interest and Grandeur of Holy Church is the End, which All of that Communion constantly, steadily, and regularly pursue. All their New Doctrines are so modell'd, all their Discipline so form'd, and all their Designs so laid, as jointly to promote this One End. All Means are judg'd not only Fit or Unfit, but even Lawful or Unlawful, according to their Expediency or Inexpediency for the compassing this End. This is always Uppermost in their View, always First in their Intention; and Such Intention sanctifies all Methods, that may any Ways contribute to the Accomplishment of It. Treachery and Violence, Breach of Promises and of Oaths, Privy Conspiracies and Open rebellions, the Assassination of Princes and the Massacre of their Subjects; the Excision of a Royal Family, with all it's Branches; the mingling of King, Nobles and Commons in One General Slaughter; the cutting off an Whole Nation, both as to it's Present Support, and as to it's Future Hopes, by One compendious Blow; the Destruction, not only of the Bodies, but even of the Souls of Obstinate Hereticks, dying, according to these Mens Uncharitable Opinion, out of the Pale of the Church, and without the means of Salvation, are all deem'd, not only Innocent and Allowable, but even Com-

mendable and Meritorious ; are justified by their ablest Casuists in their Writings ; are encourag'd by the Directors of Consciences in private Confessions ; are recommended to the Furtherance of God's Blessing by Prayers, by Sacraments, and Masses ; are celebrated with Applause in the Holy Conclave ; are ratified by the Sovereign Authority of their Infalible Judge ; and entitle those, who are engag'd in them, to Saintship, to Hymns, to Incense, and to Religious Worship ; as often as they are perform'd with a good Intention, and design'd for the Maintenance and Propagation of the Catholick Cause.

Heathen *Rome*, as ambitious as it was of Dominion, scorn'd to advance itself by such Dishonest Methods, as Christian *Rome* is not asham'd to use for the Establishment of it's Universal Empire. A *Roman* Consul, when an Overture hath been made Him by the Subject of a powerful Enemy to dispatch his Own Prince, and thereby to put an end to a dangerous War, hath generously rejected the Proposal, and sent the Traitor back to his Master, to be punish'd for his Treachery. But can Christian *Rome* furnish Us with such an Instance of Moral Honesty? Would such a generous Refusal of a mighty Advantage to the Church of *Rome* meet with as much Applause Now in a Consistory of Cardinals, as That formerly

merly did in the *Roman* Senate? Would the Holy Father reject an Offer, which promis'd the Extirpation of Heresie, and the Establishment of the Catholick Religion, because it could not be made good, without the Commission of Treason? Would he Send back? would he Punish? would he Discover? would he Discourage the Traitor? Nay, have we not reason to judge, from the History of this Day's Conspiracy, that tho' the Ancient *Romans* were so scrupulous as to refuse an Advantage, which could not be compass'd with Honesty; yet, according to the Casuistical Divinity of the Modern *Romanists*, Nothing is Dishonourable, Nothing Dishonest, which may serve to promote the Catholick Interest? Such Practices, and such Principles shew our Adversaries to have a Plentiful share of the Wisdom of the Serpent, but to be wholly Destitute of the Innocence of the Dove. Pass we on therefore, from Men of this Infamous Character, and proceed we in the

III^d. place, to take a View of those mighty Advantages, which result from our being at the same time both Wise as Serpents, and Harmless as Doves.

Perfect Wisdom, and Perfect Holiness are the incommunicable Attributes of God Almighty: and as far as Men take care to excell in these Divine

vine Qualities, so far do they approach towards the unattainable Perfections of the God-head. Hence it is, that that the Wise Man, when he would give us a lofty and becoming Idea of God, cloaths Him with the same Armour, which our Saviour hath here in the Text provided for the Good Christian. *He shall put on Righteousness, saith he, as a Breast-plate, and true Judgment instead of an Helmet. He shall take Holiness for an invincible Shield,* Wisd. xv. 18, 19. The immaculate Purity of God makes him utterly detest all Manner of Iniquity; the Infinity of his Wisdom places him without the Reach of any sort of Calamity. Such a degree of unsullied Holiness is too high for frail Man; He cannot attain unto It: Such a State of uninterrupted Bliss is unsuitable to the Condition of poor Mortals; they must not hope, on this side the Grave, to be possess'd of it: But as far as Humane Nature can go, so far will Wisdom and Innocence carry Men: Integrity will make them strictly careful to do nothing which is Sinful; and Prudence will guard them against all Mischiefs, that are fairly Avoidable. Such is the Steadiness of their Virtue, such strong hold hath Religion got of their Souls and Consciences, that no prospect of Temporal Advantage can allure them, no appearance of Danger can Deterr them from their Duty; And, on the other side, such is the
Sound-

Soundness of their Judgment, that they will not lightly forego any Interest, which they might Preserve with a good Conscience, or heedlessly run into any Danger, which they might Escape without forfeiting their Integrity. Their Honesty will not suffer them to do Wrong, though an Opportunity should offer it self of doing it with Secrecy and Impunity : and their Prudence will secure them from being overreach'd by the Fraud of Crafty and Treacherous Persons, *who lie in wait to deceive.* They are too Generous, to Impose upon Others ; and too Cautious, to be Impos'd upon : their Sincerity never allows them, upon any Occasion, to fly to the sordid Arts of Lying and Dissimulation ; and their Discretion puts a Bridle into their Mouths, so as that they do not suffer those Truths to escape their Lips, which it is advisable to Conceal.

The Christian Religion has taught them to Love their Enemies, to do good to those which hate them, and to pray for those which despitefully use and persecute them : but Prudence directs them to be aware of their Enemies ; to be upon their Guard against the Malicious Designs of those, which hate them ; and to use all Honest and Lawful Means of securing themselves from despiteful Usage and Persecution. The Goodness of their

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Nature,

Nature, and the Charitableness of their Christian Temper, will not permit them to entertain evil Promises, vain Suspensions, and groundless Jealousies: They have not so bad an Opinion of Humane Nature, as to think all Persons Inclined to do them wrong, who are Able to do it; to look upon themselves as Unsafe, whilst it is in the Power of their Neighbours to Hurt them; and to esteem it a Necessary part of Precaution to invade the Rights of Others, for fear that Others may invade Theirs: but, where they have been taught by long Experience, that the Power and Inclination to do Mischief go hand in hand together; where the Sense of what they have Already felt from an avow'd Enemy, leaves no room for Charity to hope for a Kinder Treatment; where they find their Adversaries grasping after an encrease of Power, with a manifest Intention of Employing it to Their Ruin, there Wisdom awakens their Vigilance, and sets them upon their guard, to do every thing which Religion allows, and Prudence prescribes, for their Own Preservation.

The Integrity of such Men, will not suffer them to do any thing, which their Consciences tell them is sinful; and their Discretion will instruct them, how to fence their Innocent and Laudable Actions against the Danger of being
mistake

mistaken by the Ignorant, or misrepresented by the Malicious. A due Sense of Religion, and an awful Fear of God, is the first and governing Principle, which Influences all their Thoughts, and Words and Actions, and makes them rigorously careful to do Nothing, which may Offend Him, *who sees the inmost Secrets of their Hearts*; and, when they have thus taken care to approve themselves in the Sight of God, their Wisdom doth farther direct them to place their Virtues in such an Advantageous Light, as may best cover them from the Calumnies of their Adversaries; so that *their Good may not be evil-spoken of*.

Wisdom, though not necessary in the same Degree with Honesty, yet when join'd with it, is of marvellous Use to give a due Lustre to Virtue, and to set it out to the best Advantage. That Good Actions may not want the utmost Beauty, they are capable of, nor fail to gain the Praise and Admiration of all, who observe them, those Christians, who are Eminently Wise as well as Virtuous, do always take strict Care, that their Actions be, not only as to the Substance and Matter of them, agreeable to the Laws of God, but moreover, that, as to the very Manner of their Performance, they be so done, as to appear Graceful and Amiable in the Sight of Men. In order to this, such Good and Wise Persons are al-

ways careful to observe that Decency, which those who have best understood it, have been more able to exemplify by Special Instances, than to describe in General ; which is the highest Perfection of Every Art, and yet can be taught by None ; which, where ever it is found, doth by a Secret and Irresistible Force, move Our Admiration, though We cannot distinctly assign what it is We so readily applaud ; which pleaseth the Nicest Judges, and at the same time takes equally with the Unskilful ; which, in a Word, all Men agree to extoll where ever it doth appear, but which only Persons of great Prudence, as well as unquestionable Integrity, are able to shew forth in all their Actions. These have an accurate Discernment of what is, upon every Occasion, Fit and Agreeable : These know exactly how to make a Judicious Choice of that which is not only suitable to the Laws of Reason, as they are Men, and to the Holiness of their Profession, as they are Christians, but is also agreeable to their Particular Condition, and to that Peculiar Station, which they are to Adorn : These can adapt themselves aright to all Circumstances, and fit every thing they do to it's peculiar Time and Place : These are acquainted with the Temper, Sentiments, and Interests of those, with whom they are conversant, and foreseeing what is most likely

likely to gain their good Esteem, can take care so to demean themselves, as may best Procure It : These have carefully observ'd what it is, which usually lessens the Credit of Good Actions, and therefore are prepar'd to Use all Diligence to avoid the like Occasions of Offence.

These are the Persons, Who, by their Excelling in Wisdom as well as Virtue, do Honour to the Religion which they profess : These are they, who must retrieve it's Reputation in a loose and profligate Age. We live amongst Men, who will not give themselves the trouble to examine the Grounds of our Holy Faith, but reject it in the Gross, and condemn it without Trial ; If they can discover any the least Failing, or if they can pitch upon any Indiscreet Action in those who pretend to believe the Gospel, and to act by its Rules, this they greedily lay hold of as a just Prejudice against Religion it self : and if we appeal from the Vices and Follies of the Christians of our Own Age, to the Exemplary Virtue and Singular Wisdom of those who first preached and embraced it, such Men are ready to call in question the Truth of those pretended Originals, of which they can see no Copies : but if We can point out unto them Men, who prove the Sincerity of their Faith by the Holiness of their Lives, whose Actions are agreeable to their Principles, and who

who are as conspicuous for their Wisdom as for their Integrity, whose Sober Conversation and Manners will bear the most rigorous Test, and in whom the most malicious Wit can find no Weakness and Indiscretion to Expose and Ridicule, then the Mouth of Profaness is presently stopt, the Infidel is convinc'd and silenc'd, and having Nothing to object to the Religious and Wise Conduct of such Men, is forc'd to confess, that *God is in them of a Truth.*

And as it is from Persons of this Character alone, that we can hope for a Reparation to the Honour of our Holy Religion, so is it from Persons endow'd with the same Qualifications of Integrity and Wisdom, that a Divided Church, and a Distracted Nation must hope for the Healing of their Wounds, and the Restoring of their Breaches: for, next to the Grace of God, which inspires Men with an hearty Desire of Concord, and to the Guidance of his Holy Spirit, which directs them in the Pursuit of *such things as make for Peace*, no Means are more likely to put an End to Our Differences, and to reconcile the Minds of Fellow-Citizens, and Fellow-Christians, unhappily tearing one another to pieces, and ripping up the very Bowels of their Common Parent by their Mutual Dssensions, than the Honest Endeavours and Sage Counsels of such Illustrious Worthies,
on

on whole Integrity all Men can safely rely, that they will not willingly betray the Publick Interest, and on whose Prudence all Men can entirely depend, that they will not, through Ignorance, mistake it.

From Persons thus qualified, We may promise Our selves the strongest Succours against the Open Assaults, and Secret Attempts of the Church of Rome. Their Sagacity will penetrate into the most intricate Designs of Popish Treachery; and Their Integrity will stand firm against the bold Encroachments of Papal Usurpation. They are too Honest to be brib'd out of their Religion by the prospect of Interest; and they are too Wise to be cheated out of it by the Delusions of Sophistry. They were Persons of this Character, who, when in a late Reign, Popery, like an Inundation, was breaking in upon Us, bravely stood in the Gap, and resisted the Torrent: and Persons of this Character will always go on Steadily and Conscientiously to oppose Popery, though they should be traduc'd as Favourers of It by those very Men, who, in that Day of our Distress, were busie in breaking down those Fences, by which alone it was to be kept out. The Craft of Popish Emissaries, void of all Honesty, may Suggest; and some Well-meaning, but Mistaken Protestants, may possibly Entertain Fears of
Danger

Danger from the Pretended Popery of the Church of *England*: but such Jealousies will never prevail with Persons, who are Wise as well as Honest, to do any thing for the weakening of that Establishment, which, under God, is our best Security against the Real Popery of the Church of *Rome*.

The Courage of such Men will vigorously oppose our cruel Enemies, when they appear in their Own proper form of Ravenous and Devouring Wolves; and their Caution will descry them, when, for the deluding of Unwary Souls, they put on Sheep's-cloathing; Honest and Wise Men are neither to be frightened by those Anathema's, which our Adversaries thunder out against Heresie in their General Councils; nor to be caught by the crafty Wiliness of these Impostors, when, under a false Disguise, they rail against Forms of Prayer, against Superstitious Rites, and against Antichrist (as, from Unquestionable Authority We know they have sometimes done) in the separate Assemblies of deluded Sectaries. Whether these Enemies of our Constitution would overthrow it by laying Gun-powder under our Houses of Parliament, or by scattering the Seeds of Division amongst Us; We may hope, that their wicked Purposes will still be defeated by Persons always Vigilant, always Zealous for preserving

serving our Establish'd Church and Government. Men of Prudence cannot but be careful to prevent the Growth of that Power, which threatens Ruine to all their Civil Interests; Men of Conscience will never fail to oppose that Religion, which is Destructive of their Spiritual Welfare. Persons of approv'd Integrity will faithfully maintain the good Laws already made for excluding such from the Supreme Government of our Church, who are by Principle engag'd to destroy It; and Persons of singular Wisdom will find out such Expedients, as may be still necessary for Our farther Security. No Humane Methods, that can be lawfully us'd in order to our Preservation, will escape the Sagacity of such Men; and whilst they take care to adorn the Holiness of their Profession by the Sanctity of their Lives, whilst their Manners are Reform'd as well as their Faith, We may hope, that the Blessing of God will go along with their Honest Endeavours.

Great Blessings might a Nation expect, great Support might be given to our Establish'd Church, great Honour might redound to our Holy Religion, even from a few Persons, eminent for these Qualifications; Men of warm Hearts, and cool Heads; Zealous, but with Discretion; Honest, but not Weak; Wise, but

not Crafty; in short, strict Observers of this Divine Precept of our Blessed Lord; and genuine Disciples of Him, in whom were hidden all the Treasures of Wisdom; who did no Sin, neither was Guile found in his Mouth.

To whom, with the Father, and the Holy Ghost, Three Persons, and One God, be all Honour, Glory, Dominion, and Power, both Now and for Evermore.

F I N I S.

Buckingham, Mayor.

Mr. Mayor, in this year, the
the Mayor, in this year, the
the Mayor, in this year, the
the Mayor, in this year, the

It is Ordered, that the Thanks of this
Court be given to the Reverend Mr.
Mayor, for his Excellent Sermon this day
preach'd before the Right Honourable the
Lord-Mayor, Aldermen and Livery-Men
of the City of London, at
the Church of St. Lawrence, Jewry,
before the Election of the Lord-Mayor
of this City for the Year ensuing. And
this Court doth desire Him to Print the

ASHMURST.